

61
The Saints Conflict and Conquest:

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A
S E R M O N.

The SUBSTANCE of which was delivered
AT THE INTERMENT
O F
Mrs. ANN EVANS,

LATE WIFE OF
The Rev. JOHN EVANS,
Of FOXTON, in LEICESTERSHIRE;

Who departed this Life *January* 18, 1775.

By ROBERT HALL.

R

These are they which came out of great tribulation, and
have washed their robes, and made them white in the
blood of the Lamb. REV. vii. 14.

COVENTRY:

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The British Coffee and Confectionery Co.

S. L. R. M. O. N.

AT THE INTERMENT

Mrs. A. N. E. V. A. N. S.

The Rev. J. O. B. V. A. N. S.



Who departed this life on the 14th day of June 1873.

BY ROBERT HALL.

This notice is given to the friends and acquaintances of the deceased, that the funeral will take place on the 14th day of June 1873, at 11 o'clock, at the residence of the deceased, in the parish of St. Martin in the Vintry, London.

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R E V. xiii. 10.

*Here is the Patience and the Faith
of the Saints.*

THE human race are born to trouble of various kinds : it is the sad inheritance entailed on them as the descendants of Adam, their apostate head. Sorrow, the offspring of sin, is as extensive as the moral defection from whence it proceeds. All have departed from God, and are become guilty before him ; therefore the whole creation groaneth under the dire effects of sin. The ascension of sparks to their native element, is not more natural than the progress of afflictions from sin, their dreadful source, to death, their awful centre. Though God, of his sovereign mercy, has blessed some with pardon and peace, through the blood of his Son, yet these, though so favoured, are not exempted from tribulation, but are exposed to every calamity common to man. Yea, such is the mysterious conduct of God in governing the world, that were we to judge according to appearances, we should call the proud happy, and bless them whom the Lord abhorreth. When Asaph viewed the prosperity of the wicked, and the perplexity of the godly, he almost concluded to give up religion, as a vain thing. His reason reel'd, his faith staggered, his feet had well nigh slipped, till he went into the house of God and considered their latter end, *Psal. lxxiii.* A man may be under the curse of God, and the smiles of providence; the vilest of men are exalted, *Psal. xii. 8.* they may

have more than heart can wish ; fare sumptuously every day ; and the favourites of heaven be destitute, afflicted, tormented. “ Many are the afflictions of the righteous,” is a scriptural axiom, agreeable to which our context points out some of the distinguished trials of the godly, whereby their graces are proved, and discovered to be genuine and divine.

In this prophetic book, we have represented the different forms, in which the devil, that old serpent, would attack the church of God, which is compared to a woman ; weak, but fruitful ; with whom the dragon was wroth, and went to make war with her seed, “ which have the commandments of God, and the testimony of Jesus Christ,” as in the foregoing chapter. In the beginning of this, where my text is, John informs us, that he saw rise up out of the sea (the agitated world, or the fluctuating disturbed Roman empire) a beast, which he particularly describes in the first six verses, to whom the dragon gave a power, and providence a permission, “ to make war with the saints, “ and overcome them.” But however truth be trampled upon for a time, the cause of God will, in the end, prove victorious. “ He that leadeth “ (the saints) into captivity, shall go into captivity : he that killeth with the sword, must be “ killed with the sword.” Believers, with calmness and courage, adhering to the testimony of Jesus, being persuaded they should overcome at the last, makes John, with exultation say, “ Here is “ the patience and the faith of the saints.” Whatever be the particular period the vision may primarily refer to, as having its principal accomplishment ; I apprehend the words of the text may be pertinently applied to the godly in all their afflictions, when they are enabled to endure, with patience and faith, “ as seeing him who is invisible ;” in which light I shall consider this animating exclamation, “ Here is the patience and the faith of the “ saints.”

“saints.” This significant portion of God’s word, was very frequently uttered by our dear deceased sister, in her last illness, in a manner importing her desire and need of the exercise of *patience* and *faith*. On which account her mourning mate, my beloved and honoured brother, desired I would speak from it on this solemn occasion.

As we have now before us the sable tokens of sorrow, and are surrounding the precious remains of the departed saint, for the reception of which the solitary grave is open in our view*: may we all consider our mortality, attend to this and every future duty, as hearing the sound of our Master’s feet behind us; and in every trying dispensation, feel and discover that we are possessed of the “*patience and the faith of the saints.*”

In discoursing upon the words, I shall endeavour to point out,

- I. What doth constitute the character of a *Saint*, or what is imported by the term.
- II. Define the nature of the *Patience* and *Faith* of the Saints.
- III. Shew when or by what these graces are rendered conspicuous, or so evidenced as that it may be said, “*Here is the patience and the faith of the saints.*”

B 2

IV. At-

* The corpse, during the discourse, rested upon the communion-table, before the pulpit, attended by a considerable number of sorrowful friends, in decent mourning, and was interred in the place of worship. — On the wall above the grave, is since fixed a monument, with the following respectful but just inscription: “This stone is erected by JOHN EVANS, pastor of this church, in memory of his beloved and much-lamented wife, MRS. ANN EVANS, who, after a life of exemplary piety, sweetly slept in Jesus, January 18, 1775. Aged 60 years. — *The righteous shall be in everlasting remembrance.*”

IV. Attempt to improve the subject, as suited to the present occasion.

The appellation Saint, seems to have been first given to angels, as Moses the man of God said, "The Lord came from Sinai, and shined forth from mount Paran; and he came with ten thousands of saints," *Deut.* xxxiii. 2. Compared with the prophecy of Enoch, recorded in *Jude* xiv. agreeable to which, Daniel informs us, when he beheld in vision the prevailing power of the church's enemies, who cast down the truth to the ground, he observed these heavenly spirits deeply interested in favour of Zion, and says, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision, &c." *Dan.* viii. 13. If it be thought that Jesus, the angel of the covenant, was one of those whom Daniel heard converse, as is not improbable, since he who replied, is called Palmoni, the numberer of secrets; or, the wonderful numberer; it is a proof of his tender concern for the church in distress, and his readiness to inform enquiring souls; for he observing Daniel who stood by, anxious to know how long God's sanctuary should be trodden underfoot, he therefore, agreeable to his name, gave him full information, ver. 14. If Christ be intended, it not only proves his bearing the name saint, but is perhaps an intimation, that it primarily belongs to him; and that others are so called in consequence of likeness, or relation to him. However, it is not confined to holy angels, but is even more frequently given to godly men. Therefore Moses adds, "Yea, he loved the people: all his saints are in thy hand." ^a Called elsewhere, "the saints that are in the earth, and the excellent, in whom is all Christ's delight," ^b whose souls he preserveth, none being able to pluck them out of his hands ^c.

The

^a *Deut.* xxxiii. 3. ^b *Pf.* xvi. 3. ^c *Pf.* xcvi. 10. *John* x. 28.

The appellation, faint, (the proper signification of which word is, *an holy one*) is not descriptive of, or confined to any distinct order, or office among angels or men; but is given to the children of God in common, by which they are distinguished from the world in general. Hence the apostle Paul calls believers united according to gospel order, "the churches of the saints."^d Before his conversion, he "made havock of the church, and "haled men and women, committing them to prison;^e" and afterwards declared, before King Agrippa, that the persons he was so mad against, and shut up in prison, were the saints^f. Hence Ananias, when ordered of God to visit the new convert, replied, "Lord, I have heard by many "of this man, how much evil he hath done to the "saints at Jerusalem."^g Many other passages might easily be brought to prove, that the term conveys the idea of holiness—that those only are so called, who bear the image of Jesus—and that every gracious person is so denominated; but the above are sufficient.

How important and necessary is the enquiry which we ought each to make, What am I? a sinner, or a saint? Into these two classes will all the inhabitants of our globe be divided; and according as we are found at death, so shall our state be for ever and ever: either triumphant saints, or tormented sinners. Do not, my friends, presume upon a bare profession, nor despond under a sense of transgression. As all are sinners by nature, there must be an internal change in order to be a saint. On the other hand, let none despair: For as the Lord never had, nor hath any in our world but sinners, to make saints of; none have cause to say, There is no hope in God for me: therefore, whatever be your present condition, I beg your serious attention to the following particulars, which I hope will tend to illustrate the important subject under consideration.

1. Sin-

^d 1 Cor. xiv. 33. ^e Acts viii. 3. ^f Acts xxvi. 10. ^g Acts ix. 13.

1. Sinners are changed to saints, by virtue of calling grace, *Rom. i. 7.* "Beloved of God, called "to be saints." They are first beloved of God, in consequence of which, they are called to partake of the holy nature, and bear the honourable name of saints. In like manner the same apostle addresseth them at Corinth to whom he wrote: "Unto the "church of God;—to them that are sanctified in "Christ Jesus, called to be saints."^h The operations of grace upon a sinner's heart, may be so denominated on several accounts; particularly in allusion to one person calling after another at a distance, to whom he has something important to communicate; as, "Ho, such a one, *Ruth iv. 1.*" Sinners are far from God: they are revolted and gone:ⁱ "They have removed their heart far from "me, saith the Lord."^k "They have gone far "from me, and have walked after vanity, and are "become vain."^l "Destruction and misery are in "their way:"^m For, "their feet run to evil;"ⁿ and "their steps take hold of hell." But, "The "voice of the Lord is powerful; the voice of the "Lord is full of majesty." He is able to make the most distant, dull, and desperate sinner, hear. When the word of God is set home upon a sinner's conscience, he feels it "quick and powerful, "sharper than any two-edged sword; and a discern- "erner of the thoughts and intents of the heart." Before, he thought the voice of providence, and the language of the law of God, was directed chiefly to others; but now, in the day of divine power, God speaks home to his heart; not only in the general, "To you, O men, I call; and my voice is to the "sons of men:" But in a special, personal manner. The sinner is convinced God calls to him in particular, saying, "Thou art the man," as directly as he did to our apostate parents, "Adam, where "art thou?" and to Eve, "What hast thou "done?"

^h 1 Cor. i. 2. ⁱ Jer. v. 23. ^k Isa. xxix. 13. ^l Jer. ii. 5.
^m Rom. iii. 16. ⁿ Prov. i. 16.

“done?” The terrible trumpet of God’s law
 “waxeth louder, and louder.” He hears, and
 exceedingly fears and quakes. His very conscience
 echoes the awful sound, “Indignation and wrath,
 “tribulation and anguish, upon every soul of man
 “that doth evil.”^a Being stopped in his wild ca-
 reer, laid under a divine arrest, “bound with the
 “cords of his sins,” and loaded with the fetters
 of guilt, he cries out, What have I done! What
 shall I do!—Without one good deed to recom-
 mend him; he is carried by divine power to the
 bar of equity, where he is found and pronounced
 guilty; from which sentence there is no appeal,
 for “God is judge himself.”^b He now daily
 dreads the execution of the divine sentence, yet
 wonders at the forbearance of God. Tho’ sentence
 be not speedily executed, yet he dares not from
 thence infer, that he shall escape the damnation of
 hell. He is now called to an impartial consideration
 of the nature of God’s law, by which he is con-
 demned; and of his own transgressions, for which
 he expects to suffer. He is persuaded, that “the
 “law is holy, just and good;”^c that its requirements
 are fitting and reasonable; and therefore he cannot,
 he dare not complain, but only of himself, saying,
 “O wretched man that I am! who shall deliver
 “me from the body of this death?”^d

While he, with Ephraim, is bemoaning himself
 thus, the Lord calls to him, in the most tender,
 pathetic, compassionate manner, saying, “Is he
 “my dear son? is he a pleasant child? for since
 “I spake against him, I do earnestly remember him
 “still; therefore my bowels are troubled for him;
 “I will surely have mercy upon him, saith the
 “Lord,” *Jer. xxxi. 20.* He is called and invited
 to look unto Jesus, who is “able to save to the
 “uttermost, all that come unto God by him.”
 To Jesus, who was made under the law, obeyed
 its

^a Rom. ii. 8, 9. ^b Ps. l. 6. ^c Rom. vii. 12. ^d Rom. vii. 24.

its righteous precepts, and bore its tremendous curse; and now liveth at the right hand of God, as the kind and prevalent intercessor for returning transgressors. The Father, the Son, the Spirit, and the Church, unite in the gospel call, inviting him to come; proclaiming, in the most full and positive manner, that "whosoever cometh, shall in no wise be cast out:" That whosoever will, are welcome to partake of the waters of life freely. The gospel, in a particular manner, describes the condition of those to whom its blessings are promised, and the Spirit of God convinceth his people, that they are in a state of sin: hence it is, that the children of God are said to be the called of the Lord; for they are as particularly and distinguishedly called, to partake of divine blessings, and to perform spiritual duties, as if they were addressed by their personal names. The calls of the gospel are therefore justly considered, by the convicted sinner, as the ground of his encouragement to hope, and his warrant to trust in the Lord. With contrition he acknowledgeth his sin, and with approbation embraceth the Saviour. Is there ever a convicted sinner here, crying to Jesus for mercy, I would say to such, as was said to one in a similar case, "Be of good comfort, rise; he calleth thee," *Mark* x. 49. Come, poor sinner, come and tell the Lord what thou would he should do unto thee; and enquire with Saul, "Lord, what wilt thou have me to do." An attendance to these, includes all thy present and future dealings with God. Whoever cometh to the Lord, as a miserable wanting creature, begging spiritual favours from him, in order to act in conformity to him, is called to be a saint: and whoever calleth not on the Lord, are evidently not yet called by him: for,

2. Saints are represented in scripture to be praying persons. Hence it is observed, in *Rev.* v. 8. when Jesus had taken the book out of the hand of him that sat upon the throne, to open its important contents

contents to the church of God: "The four beasts,"
 "and four and twenty elders (representing the
 "leaders of divine worship) fell down before the
 "Lamb, having every one of them harps, and gol-
 "den vials full of odours, which are the prayers
 "of saints." So in chap. viii. 3, 4. Christ, the
 angel of God's presence, and messenger of the co-
 venant, is said to "offer much incense with the
 "prayers of all saints." Prayer is the breath of a
 heaven-born soul; a certain symptom of divine
 life; and as such was mentioned to Ananias re-
 specting Saul, who had "breathed out threatenings
 "and slaughter against the church of God."
 "Go (saith the Lord) into the street called Straight,
 "and enquire in the house of Judas, for one cal-
 "led Saul of Tarsus: for behold he prayeth."
 What kindness and love doth Christ discover for
 praying souls! Saul was in great darkness and
 distress, and knew not what to do, but a messenger
 is soon dispatched to tell him his duty, and com-
 fort his heart; who on his coming, addresseth the
 praying penitent as a fellow-disciple, saying, "Bro-
 "ther Saul, the Lord (even Jesus that appeared
 "unto thee in the way as thou camest) hath sent
 "me," *Acts* ix. 11—17.

True prayer is the earnest out-goings of the
 heart to God, for new-covenant blessings through
 Christ Jesus. A saint, with Jabez, often cries,
 "Oh that thou wouldest bless me indeed, and that
 "thou wouldest keep me from evil, that it may
 "not grieve me."^a And with David says, "Re-
 "member me, O Lord, with the favour that thou
 "bearest unto thy people: O visit me with thy
 "salvation:"^b "For this shall every one that is
 "godly pray."^c Hence the expiring thief on the
 cross, as soon as he partook of divine grace, ceased
 to upbraid the blessed Jesus, and began to pray,
 crying, "Lord, remember me:"^d and the poor
 C pub-

^a 1 Chr. iv. 10. ^b Psal. cvi. 4. ^c Psal. xxxii. 6.

^d Luke xxiii. 42.

publican, who was ashamed to look to heaven, smote upon his troubled breast, and cried, "God be merciful to me a sinner."^e Prayer, is what every saint feels the perpetual need of; they live in a state of dependance, as pensioners on divine bounty. They have much work to perform, and many enemies to oppose, and without Christ they can do nothing; sin never ceaseth working in them, nor the devil and the world to war against them: and having no might against this great company, their eyes are to the Lord; each of them being satisfied, if ever they obtain help, it must come from the Lord, who made heaven and earth: and therefore with David, say, "I will cry unto God most high; unto God that performeth all things for me."^f They have many an errand at the divine throne, not only on their own account, but on behalf of others; as the venerable prophet said, "God forbid that I should sin against the Lord, in ceasing to pray for you."^g Paul knowing that believers have great interest at the court of heaven, earnestly intreated to be remembered by them, saying, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me."^h O, my brethren, forget not your minister, when engaged with your God. Your Pastor now stands in particular need of your earnest supplications. The language of his heart, I am persuaded, is, Brethren, pray for me. "Finally, brethren, pray for us."ⁱ

3. What further constitutes the character of saints, is, subjection to Christ as their King.

Hence they who have got the victory over the beast, his image, his mark, and over the number of his name, sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty;

^e Luke xviii. 13. ^f Psal. lvii. 2. ^g 1 Sam. xii. 23. ^h Rom. xv. 30, ⁱ 2 Thes. iii. 1.

“ mighty ; just and true are thy ways, thou King
 “ of Saints, *Rev.* xv. 3.” Christ is a King : for
 that end was he born ; though his kingdom is not
 of this world ; “ Yet, saith the Lord, have I set my
 “ King upon my holy hill of Zion.”* The church
 is subject unto Christ, who, as the Prince of Peace,
 reigneth in Zion, “ to order it, and to establish it
 “ with judgment, and with justice, from henceforth,
 “ even for ever, *Isa.* ix. 7.” Saints would not live
 as if there was no king in Israel, “ nor without
 “ law to God, but under the law to Christ. ” They
 esteem him the alone Lord of their consciences.
 Their not submitting to any other authority in
 matters of religion, has frequently drawn upon
 them the keen resentment of the conforming world.
 Christ is the fountain of honour, the source of au-
 thority, and the centre of unity. Every immuni-
 ty the church enjoys, she considers as a gracious
 grant from her loving sovereign ; and the authority
 with which she is invested, is a delegation from
 Christ her King : he is the head, which every be-
 liever doth hold, and in whom they unite, in affec-
 tion to him, and expectation from him. They pray
 for the peace of his kingdom, and rejoice in its
 prosperity. They feel the need of the Redeemer’s
 kingly power to subdue their sins, conquer their
 temptations, avenge their injuries, and rule their
 hearts. With peculiar pleasure they frequent his
 courts. A day spent there, they esteem better than
 a thousand elsewhere ; rather chusing to be “ door-
 “ keepers in his house, than to dwell in the tents
 “ of wickedness.” They come to his table with
 reverence, and partake of the memorials of his love
 with delight ; to which he gives them a kind wel-
 come, saying, “ Eat, O friends, drink, yea, drink
 “ abundantly, O beloved. ¹ ” In a word, they re-
 vee his authority, adore his dignity, admire his
 beauty, rejoice in his mercy, and triumph in his
 C 2 power,

power, saying, "The Lord is our Judge, the Lord
"is our Lawgiver, the Lord is our King; he will
"save us."^m

4. Saints are the subjects of the Holy Spirit, The Holy Ghost is in them as a quickening, convincing Spirit. "For when he is come, he shall convince of sin, of righteousness, and of judgment." It is owing to him they feel their weakness, and see their wants. "Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought; but the Spirit itself maketh intercession for the saints, according to the will of God," *Rom. viii. 26, 27.* He is in them "a spirit of grace and supplication." He leads them, under a sense of sin, to the wounded Saviour, for righteousness, peace, and pardon: they "look upon him whom they have pierced, and mourn."ⁿ He stains human honour, and glorifies the Saviour: takes the things of Christ, shews, and applies them to their souls. He is in them "a spirit of adoption, crying, Abba, Father;" and "witnesseth with their spirits, that they are the children of God." He makes them long to know their relation to God, and gives them to rejoice in the privilege. He strengthens them with all might in the inner man, enabling them to do, and endure, according to the will of God. He sanctifies their souls, and makes them "meet for the inheritance of the saints in light."^o They are all "his workmanship, created anew in Christ Jesus, unto good works," to which they were appointed of the Father, and purchased by the Son. It is by the Spirit, saints are enabled to mortify the deeds of the body, overcome temptation, persevere in the paths of purity, and "rejoice in hope of the glory of God." He gives them sweet foretastes of heaven, seals them to the day of redemption, and is in them "a well of water, springing up into eternal life." In a word, they are his habitation, his temples, where he has taken

^m Isa. xxxiii. 22. ⁿ Zech. xii. 10. ^o Col. i. 12.

taken up his everlasting dwelling, according to the promise of Jesus, "he shall abide with you for ever; for he dwelleth with you, and shall be in you," *John* xiv. 16, 17. So essential is this to the Christian character, that truth declares, "if any man have not the Spirit of Christ, he is none of his." ^p By him they are formed for God, devoted to the interest of holiness, and made zealous of good works: And yet,

5. Saints renounce all dependance on what is wrought in them, and done by them, as the matter of their justification, entirely relying upon the righteousness of Christ, as the ground of their acceptance with God: "even as David describeth the blessedness of the man, to whom the Lord imputeth righteousness without works, *Rom.* iv. 6." A believer, "knowing that a man is not justified by the works of the law: for by the works of the law shall no flesh be justified." ^q And that, "Christ is the end of the law for righteousness," doth above all things desire to be "found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" ^r which is unto and upon "all them that believe, for there is no difference." A man's justifying righteousness, doth not consist in the purity of his internal dispositions, or external acts: for, "he that hath clean hands, and a pure heart, shall receive the blessing FROM the Lord, and righteousness FROM the God of his salvation, *Pf.* xxiv. 5, 6." Though David had exerted himself much in the cause of God, and was denominated a man after his own heart, yet in his old age, when grey hairs were upon him, he had not even then acquired a righteousness pleadable at the divine bar, as the ground of his acceptance. He could say to his God, "Thou art my hope, my trust from my youth. O God, thou hast taught me from my youth; and
" hitherto

^p *Rom.* viii. 9. ^q *Gal.* ii. 16. ^r *Phil.* iii. 9.

“ hitherto have I declared thy wonderous works ; ” but disclaiming all dependence upon his past performances, he says, “ I will go in the strength of the “ Lord God : I will make mention of thy righteousness, even of thine only. ”^s This is the righteousness he would trust in, shew forth, and talk of all the day long, That which justifieth a man he may well boast of, glory in, and steadily trust to ; but it is “ not of works, lest any man “ should boast.” Yea, “ cursed is man that trusteth in man, and maketh flesh his arm. ”^t It is in “ the Lord that all the seed of Israel shall be justified, and shall glory : ”^u For, “ This is the name “ wherewith he shall be called, THE LORD “ OUR RIGHTEOUSNESS. ”^x

That which justifies, must, in the eye of the law, be faultless. For it would be absurd to suppose a man justified *according* to law, for and on the account of acts *contrary* to law. That which is faulty, cannot constitute us just : therefore, either *imperfect* obedience is, notwithstanding, *faultless* obedience, or it cannot be the matter of a sinner’s justification. To be justified, is to be declared innocent ; “ but we have proved (saith Paul) both Jews “ and Gentiles, that they are all under sin,” *Rom.* iii. 9. And as “ all the world is become guilty “ before God ; ” therefore, “ by the deeds of the “ law, there shall no flesh be justified in his sight ; “ for by the law is the knowledge of sin,” ver. 19, 20. To seek justification by the law, is to endeavour to nullify the death of Jesus : “ For if righteousness come by the law, Christ is dead in vain. ”^y The scripture method of justification, displays the *justice* and *grace* of God, its author ; therefore it is not of man’s own works. For if a man’s works be blameless, how is grace discovered in pronouncing him just ? If his works be faulty, how is justice discovered in pronouncing him innocent ? But
grace

^s Psal. lxxi. 16. ^t Jer. xvii. 5. ^u Isa. xlv. 25. ^x Jer. xxiii. 6.
^y Gal. ii. 21.

grace provided Christ as our surety. It was an act of astonishing favour to us, that Christ was made flesh, that he came under the law, to obey in our stead, and die in our room; condescended to be made sin for us, "that we might be made the righteousness of God in him."² Grace provided the righteousness for, and grace imputed it to, the chosen of God. But the obedience of the holy Jesus *being* thus imputed to them, the pronouncing them just was an act of equity. See the beautiful connection of grace and righteousness, in the apostle's description of the divine procedure in the grand affair of a sinner's justification, in his aforesaid letter to the saints at Rome: "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins: —to declare, I say, at this time his righteousness; that he might be *just*, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law." Chap. iii. 24—28. Hence it is evident, that the saints righteousness, is not what they acquired, but what they receive, as a *grant of grace*, as saith the apostle John: "To her [the church] was *granted*, that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints," Rev. xix. 8. Once more,

6. Saints have pleasures and pursuits different from other men. Divine love is the fountain from whence their comforts flow. The language of each of their souls, is, "Remember me, O Lord, with the favour that thou bearest unto thy people."^a "Look thou upon me, and be merciful unto me, as thou usest to do unto those that
" love

² 2 Cor. v. 21. ^a Psal. cvi. 4.

“ love thy name.”^b While others say, “ Who
 “ will shew us any good?” their request is, “ Lord,
 “ lift thou up the light of thy countenance upon
 “ us. This puts more gladness into their hearts,
 “ than others have, when their corn and wine in-
 “ creaseth,” *Psal.* iv. 7, 8. David admires the love
 of the Lord, as what satisfieth the souls of his saints,
 saying, “ How excellent is thy loving kindness,
 “ O God! therefore the children of men put their
 “ trust under the shadow of thy wings. They
 “ shall be abundantly satisfied with the fatness of
 “ thy house; and thou shalt make them drink of
 “ the river of thy pleasures,” *Psal.* xxxvi. 7, 8.
 When his soul longed and thirsted for God, to see
 his power and glory again in the sanctuary, he look-
 ed to the loving-kindness of God, as the source
 from whence the desired blessings flow; and pro-
 nounces it “ better than life,” *Psal.* lxiii. 2, 3.
 Therefore, “ sing unto the Lord, O ye saints of his
 “ —for his anger endureth but a moment; in his
 “ favour is light: weeping may endure for a night,
 “ but joy cometh in the morning,” *Psal.* xxx. 4, 5.
 Christ, and every gospel blessing that flows through
 him to the church, causing the saints to shout a-
 loud for joy, are the effects of sovereign love.
 May the Lord, the Spirit, direct every longing soul
 into the love of God, that they may be “ able to
 “ comprehend with all saints, what is the breadth,
 “ and length, and depth, and height; and know
 “ the love of Christ, which passeth knowledge;
 “ that they might be filled with all the fulness of
 “ God.”^c For, though some of the saints may
 not have had the love of God shed abroad in their
 hearts; may not yet know it, as the subject of joy
 and delight, yet all of them are acquainted with it,
 as the object of their desire, without which every
 creature is insipid, and every ordinance unsatisfac-
 tory: but the enjoyment of God, makes even a
 prison a palace, and a dungeon a delight. Every
 christian

^b *Psal.* cxix. 132. ^c *Eph.* iii. 18, 19.

christian being dissatisfied with this world, as his portion, is in pursuit of a "better country, which "is an heavenly." He considers himself as a stranger and pilgrim; and accounts that while in the body, he is (in a sense) "absent from the "Lord."^d While the sinner loveth long life, health, honour, and prosperity, the saint is chiefly concerned to grow in conformity to his God, and enjoy communion with him. The christian considers holiness as essential to happiness, therefore seeks for purity, as well as forgiveness. When penitent David pleaded for pardon, saying, "Have "mercy upon me, O God, according to thy lov- "ing kindness: according unto the multitude of "thy tender mercies blot out my transgressions:" He added, "Wash me thoroughly from mine ini- "quity, and cleanse me from my sin."^e And Asaph, in behalf of the church, cries, "Help us, "O God of our salvation, for the glory of thy "name: and deliver us, and purge away our "sins."^f Divine compassion is as much engaged in subduing sin, as pardoning transgression; therefore the saints, with an air of pleasure, say, "He "will turn again, he will have compassion upon "us; he will subdue our iniquities; and thou "wilt cast all their sins into the depths of the sea," *Micah* vii. 19. Persuaded I am, that that man is a stranger to real religion, who does not, with the heart, say unto God, "Take away all iniquity," *Hos.* xii. 2. While a christian is in this world, he is neither *where*, nor *what* he would be. To be free from sin, and with his God, is what a saint desires. "As for me, I will behold thy face in "righteousness: I shall be satisfied, when I awake "with thy likeness," *Psal.* xvii. 15. With David, every gracious soul agrees, in the above expressive declaration; and will all at last unite in singing before the throne, "Unto him that loved us, and "washed us from our sins in his own blood, and
D "hath

^d 2 Cor. v. 6. ^e Psal. li. 1, 2. ^f Psal. lxxix. 9.

“ hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen.” *Rev.* i. 5, 6. But it is time to proceed,

II. To define the nature of the *patience* and *faith* of the saints.

Patience is a grace, or heavenly virtue, whereby a christian is enabled to wait for suspended favours with calm submission—receive injuries without revengeful opposition—and endure affliction with holy resignation to the will of God.

Christian patience is very different from Stoical apathy ; properly, stupidity. They thought it beneath a man of reason, to rejoice in prosperity, or mourn in adversity. But true patience is consistent with the finest feelings, and most delicate sensibility. Jesus, the great pattern of patience, felt keen sensations of sorrow, arising from the divine displeasure, which he discovered by “ strong cries, and many tears; and was heard, in that he feared.”^{*} Submission and sorrow are not opposites; Christ was evidently the subject of both. Patience doth not imply the cessation of our primary passions, but a regulation of them. The souls of the saints under the altar, cry, “ How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth,” *Rev.* vi. 10. The church was depressed with a sense of the divine displeasure, and deeply wounded with the cutting taunts of her insulting foe, when she said, “ I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me,” *Mic.* vii. 8, 9. She patiently bore the evils she sensibly felt, and mourned under. Jesus patiently endured the cross, though he cried out, “ My God, my God, why hast thou forsaken

^{*} *Heb.* v. 7.

“faken me.”^b And prior to that, when in the garden, he began to be sore amazed, and very heavy, and said, “my soul is exceeding sorrowful, even unto death.”ⁱ *Mourning* under the hand of God, and *murmuring* against it, are very different things. The former is *natural*, the latter is *sinful*: what is simply natural, is not a moral evil, therefore the former is allowed; the latter forbid.

Grief and sorrow on such a solemn occasion as the present, is quite agreeable to the Christian character. At the grave of Lazarus, Jesus wept.^k His flowing tears, were the effect of warm affection for his deceased friend; and were construed as such by the spectators; who said one to another, “Behold how he loved him.” “And devout men carried Stephen to his burial, and made great lamentation over him,” *Acts* viii. 2. Again,

Christian patience is very different from political prudence. An example of which we have in Saul, who after he was anointed and proclaimed King of Israel, “he went home to Gibeah with a band of men, whose hearts God had touched; but the children of Belial said, How shall this man save us? And they despised him—but he held his peace. 1 *Sam.* x. 27.” Though he did not resent the affront, but seemed to be possessed of a considerable share of patience, yet it was only in appearance; for the after history of that Prince, demonstrates his being under the power of passion, peevishness, and resentment. Saul, in the above instance, consulted his own honour, and the peace of his kingdom; but the Christian regards the honour of God, and the peace of his conscience. Once more,

Patience is opposite to despondency and indifference; and is inseparably connected with hope; called, “Patience of hope, 1 *Thes.* i. 3.” For, “if we hope for that we see not, then do we with patience wait for it,” *Rom.* viii. 25. Patience is

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also

^a Matt. xxvii. 46. ⁱ Matt. xxvi. 38. ^k John xi. 35.

also connected with activity. "To them who by
 "patient continuance in well-doing, seek for glory,
 "honour, and immortality; eternal life."¹ That
 patience is industrious, is evident; for the Apostle
 James chargeth the saints, to "let patience have
 "her perfect work," *Jam.* i. 4. And says Paul,
 "Ye have need of patience, that after ye have
 "done the will of God, ye may inherit the pro-
 "mises," *Heb.* x. 36. Though patience is fre-
 quently called a suffering grace, yet is she a com-
 panion of joy, as well as hope. For, "whatsoever
 "things were written aforetime, were written for
 "our learning, that we through patience and com-
 "fort of the scriptures might have hope," *Rom.*
 xv. 4. It is with patience the saints bring forth
 fruit to God, and in patience they possess their souls,
Luke viii. 15. and chap. xxi. 19. Plainly importing
 that peevishness leads to barrenness, and rage de-
 thrones reason.

I proceed to explain the nature of the saints
 faith. Faith is to be considered as delivered *to* the
 saints, and as wrought *in* them.

The *former* is that divine system of *truth* reveal-
 ed in the scriptures, which the church of God is
 the pillar and ground of, and which every gracious
 person is called to profess, maintain, and defend.
 The *latter* is the evidence of divine truth prevailing
 in a man's heart. Faith in both senses, is (I think)
 beautifully, tho' briefly, defined by the Apostle to
 the Hebrews, chap. xi. 1. "Now faith is the sub-
 "stance of things hoped for, the evidence of things
 "not seen."

Faith, in the sense first mentioned, is the *sum*,
substance, or divine *compendium* of heavenly truths.
 It cannot be said of any one believer, whilst in this
 world, that he is acquainted with truth in its full
 extent. For even Paul, "knew but in part, and
 "prophefied in part;"^m yet the substance of the
 gospel is known and credited by every Christian.

"But

¹ Rom. ii. 7. ^m 1 Cor. xiii. 9.

"But if our gospel be hid, it is hid to them that are lost," 2 Cor. iv. 3. If no good man will pretend to be acquainted with the whole compass of divine revelation; and if on the other hand, *ignorance* of the gospel be a proof of a perishing condition, it follows, that the common faith of the godly must be certain essential truths, plainly revealed in the word of God; which are so important, and precious, as to be called, with the utmost propriety, "The substance of things hoped for."

Faith, in the second sense, "Is the evidence of things not seen." Faith, considered as a grace in the believer, is the prevailing evidence of divine truth in his heart. As the *things*, respecting which the persuasion is formed, are contained only in the divine *report*, they therefore are called, "Things not seen." Knowledge ariseth partly from observation of things which are seen; but "faith cometh by hearing," and is a persuasion, or a convincing evidence arising in a man's mind, that the things reported are true, as set forth in the gospel. Though faith is called a *seeing*, it is of him who is invisible. It supplies the lack of sight. "Whom having not seen, ye love, tho' now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Hence Paul says, "We look not at the things which are seen, but at the things which are not seen." For, "we walk by faith, not by sight;" ° as if he had said, We in our walk, or conduct, are not under the influence of external appearances, or governed by pleasurable, and painful sensations, but by the persuasion or internal evidence we have of the *reality*, and *nature* of those important things, brought to light by the glorious gospel. In this latter sense are we to understand faith in the text; the trial of which is, "more precious than gold which perisheth." Faith, or believing, includes *three* things; or is to be

^a 1 Pet. i. 8. ⁿ 2 Cor. iv. 18. ° 2 Cor. v. 7.

be considered in a *threefold* light, if we would take a full, proper, and comprehensive view of it.

That the things contained in the scripture are true—that they are in their nature good, proper, and precious—and, that they are a person's own.—

1. That the things are true. Of this God has given sufficient evidence, which is open to all where the gospel comes. Every one so favoured, is called upon to “repent and believe the gospel,” *Mark* i. 15. And he that believeth not, maketh God a liar, “because he believeth not the record “that God hath given of his Son.”¹ So plainly hath God revealed the *capital* truths of the gospel, that no sincere enquirer can be *long* at a loss for full evidence of their reality. The things of the gospel being discredited, is not owing to the want of sufficient evidence that they are facts, but to *inattention, prejudice, or pride*. Faith, in the sense I am now speaking of, is certainly the duty, and within the compass of every man's power, where the gospel comes; were it not so, Christ would not have upbraided those where his mighty works were done, because they believed not, nor marvelled at their unbelief. Thus to believe, does not *necessarily* imply supernatural aid. Simon believed, though he was in “the gall of bitterness and bond of iniquity.”² Such a faith is *proper*, but *partial*. “Thou believest there is one God; thou doest well: the devils also believe and tremble,” *Jam.* ii. 19. Let none despise such a faith, as *unnecessary*, for without this there is no salvation. “Except ye believe that I am he, ye shall die in your sins.”³ On the other hand, beware of concluding that your salvation is *infallibly* connected with such a believing; tho' nothing short of this, can be termed a *believing*; yet remember, many have believed only for a time; some believe in vain, which none could do, if God, by his promises, had connected salvation with such a faith; that faith to which salvation is connected, includes

¹ 1 John v. 10. ² Acts viii. 13, 23. ³ John viii. 24.

includes likewise a believing *what* the things of God are, as well as *that* they are; or,

2. Faith is the evidence arising in the mind, that the things reported are *good* as well as true. The things of the gospel are not only the true sayings of God, but are good tidings of great joy, *Luke* ii. 10. *Isa.* xl. 9. chap. xli. 27. called, "good tidings of good; glad tidings of good things." *Isa.* lii. 7. *Rom.* x. 15. Hence Christ "went through every city and village, preaching and shewing the glad tidings of the kingdom of God, *Luke* viii. 1. And the angel said to Zacharias, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and shew thee these glad tidings."—Natural men can judge of the evidence produced in favour of what the Lord reveals, being true, but are not capable of discerning their true excellency; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." *1 Cor.* ii. 14. If the scriptures had only spoke of things simply, as facts, without describing their spiritual nature, a bare assent to the truth of things would have been a full and proper faith: But the reality and spirituality of both the law and gospel, are the subject matter of divine revelation: therefore, true faith must include a persuasion of both. Most men believe God's moral government, and that every rational being is accountable to the great ruler of heaven and earth: But few men believe that the law, according to which Jehovah will proceed in judgment, is of such an extensive nature as to take cognizance of, and condemn for the irregular acts of the mind. The reality of the law they believe, yet have no faith in its spirituality: but every real christian believes the law is spiritual, holy, just, and good.

So respecting the gospel; a man may believe its several doctrines to be true, speak of them with propriety,

priety, preach and defend them with energy and judgment, and have no faith in their divine beauty and spiritual glory; but to them that believe, Christ is precious in his person, blood, and righteousness. He is, in the true believer's esteem, "more glorious" and excellent than the mountains of prey," *Psal.* lxxvi. 4. The "chief among ten thousand, and "altogether lovely:"^t he is "admired in all them that believe."^u Yet is "the man whom the nation abhorreth."^x Many believe *that* he is, who have an aversion to *what* he is. That he is the Son of God, wicked men, with devils, acknowledge, saying, "We know thee who thou art." But only real saints, by faith, behold his glory, "as the only begotten of the Father, full of grace" and truth."^y A wicked man believes it is a faithful or true saying, "that Jesus Christ came" into the world to save sinners."^z But though the way he has taken to accomplish salvation be excellent and glorious, only the renewed soul believes it "worthy of all acceptance." A man may have the theory of the gospel in his head, and enmity to its spiritual glory in his heart. For though carnal men may have full evidence of the truth, yet "the" "carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be."^a "This is the heir, come let us kill him," was the confession, and satanical resolution of some in sacred office, when Jesus came to visit the vineyard of God.^b But true faith includes approbation of Christ and his gospel. Approbation seems essential to its nature, because the *report*, which faith is the evidence of, sets forth and explains the *nature* of things, as well as their *reality*; or, as before mentioned, that they are good, as well as true. For "with the heart man believeth unto righteousness."^c The evidence of the gospel, containing the

^t Song v. 16. ^u 2 Thes. i. 10. ^x Isa. xlix. 7. ^y John i. 14.
^z 1 Tim. i. 15. ^a Rom. viii. 7. ^b Matt. xxi. 38. ^c Rom.
 x. 10.

the chief good, influences the whole soul: and as the powers and properties of the mind are distinctly engaged and stirred up to follow hard after God, it is natural to expect that faith will be differently set forth, or believing be variously denominated, according as the several powers of the soul are influenced by it, or animated towards its author and object. Accordingly, if we with attention observe the scripture description of "believing to the salvation of the soul," such metaphors are used as are suited to illustrate the exercise of the several powers of the mind. For instance, as faith influences the understanding, it is called a "Looking to Jesus," according to the gracious invitation, "Look unto me, and be ye saved."^d So, "they looked unto him, and were lightened; and their faces were not ashamed."^e As the glory of each person, and perfection in Jehovah, doth shine in the ever-blessed gospel, with heart transforming lustre, the saints, "with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."^f Faith fixes the attention upon, engages the affections towards, and employs the thoughts about divine subjects: therefore it is said, when the Lord opened the heart of Lydia, "she attended to the things which were spoken of Paul."^g Again, the saints of old, those worthies, whose faith the apostle produces to illustrate and exemplify the definition given of it in *Heb.* xi. as afore noted, are said all to "die in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They were persuaded of them as true, and embraced them as precious. Whatever is viewed as precious, the affections move towards, and cleave to. The affections flee to that which appears ami-

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able, and from that which is the object of dread or aversion. Faith, therefore, is called a coming to Christ^h—a running to his name, as to a strong tower^l—a fleeing from wrath to him for refuge^k—a trusting in him^l—receiving of him^m—leaning upon himⁿ—and various other appellations, expressive of the exercise of the affections towards him, who is “the desire of all nations, and altogether lovely.” The promise of salvation is connected with true faith: “He that believeth shall be saved: he that believeth not shall be damned.”^o “Whosoever believeth shall not perish, but have everlasting life.”^p But as some believe in vain, therefore, as descriptive of, and for the encouragement of the subjects of a true gospel faith, the promises are again made to faith, as influencing the mind: “He that cometh unto me I will in no wise cast out:”^q—“He is able to save to the uttermost, all that come unto God by him:”^r—“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”^s Those who have, under a sense of danger, fled to Christ for safety, are declared to be the *heirs* of promise:—“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,” *Heb.* vi. 17, 18. Faith is likewise expressed, by thinking upon the name of the Lord—“And a book of remembrance was written for them that feared the Lord, and that thought upon his name: and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels,” *Mal.* iii. 16, 17. Once more,
Faith

^h John vi. 35. ⁱ Prov. xviii. 10. ^k Heb. vi. 18. ^l Mat. xii. 21. ^m John i. 12. ⁿ Song viii. 5. ^o Mark xvi. 16. ^p John iii. 16. ^q John vi. 37. ^r Heb. vii. 25. ^s Mat. xi. 28.

Faith is the superlative excellency of divine things; inflames the will with vigorous resolution to possess them: hence the believer pleads like Moses, and wrestles like Jacob, saying, "I will not let thee go, except thou blest me."^t—"Though he slay me, yet will I trust in him."^u The will, when thus stired up to a degree of holy violence, accounts nothing too dangerous to endure, or too dear to part with, in order to win Christ. Faith diffuses peace through the conscience; "being justified by faith, we have peace with God:"^x which leads me to the last thing under this particular.

3. Faith is a persuasion, arising from scriptural evidence, that the blessings of the gospel are a person's own. Salvation is promised to faith in the former sense, but consolation cannot abound where this persuasion is wanting. This is a privilege every believer should press after the enjoyment of. The apostles could say, we "believe, that through the grace of the Lord Jesus Christ, we shall be saved."^y That their names were written in heaven, afforded greater joy than having the devils brought into subjection to them. Paul believed, that "when absent from the body, he should be present with the Lord:"^z That "there was laid up for him a crown of righteousness."^a Job said, "I know that my Redeemer liveth:"^b and, says Paul, "he loved me, and gave himself for me."^c This was not the alone privilege of inspired men of God, but the church, under the old testament, claims an interest in Christ, saying, "I am my beloved's, and my beloved is mine."^d And the apostle, writing to the church, says, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 *Thes.* i. 4, 5. I

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^t Gen. xxxii. 26. ^u Job xiii. 15. ^x Rom. v. 1. ^y Acts xv. 11. ^z 2 Cor. v. 8. ^a 2 Tim. iv. 8. ^b Job xix. 25. ^c Gal. ii. 20. ^d Song ii. 16.

am, however, far from thinking, that every person possessed of the faith of God's elect, is so favoured; for, though every true believer is possessed of that which is in its nature an evidence of an interest in Christ, they may not always clearly discern it. Though true faith includes *approbation*, it is not always accompanied with *appropriation*: for temptations and corruptions may so agitate and becloud the mind, as to bring the soul into a state of uncomfortable suspense. And it is somewhat remarkable, that in two instances, where Jesus commended the faith of his humble suppliants, saying of the one, "I have not found so great faith, no
 "not in Israel:"^e and to the other, "O woman, great is thy faith."^f Assurance does not appear in either of them, previous to their request being granted. And it is certain, that after David had a full persuasion, founded upon a special message from God to him, by the prophet Samuel, that he should succeed Saul as king of Israel, yet afterwards, in a trying season, and a gloomy frame, concluded he should die before him, yea, fall a victim to his impious resentment, saying, "I shall one day die by the hand of Saul."^g And Abraham, though he received the promise of a son, in which promise the Messiah was included, yet afterwards repeatedly doubted of its accomplishment, fearing he should be slain on his wife's account: though, in the main, he was "strong in faith, giving glory
 "to God."^h Doubting, is indeed opposite to believing; but these are not the only contrarieties dwelling in, and attending the children of God. It becomes us to take care we condemn not that faith which does not amount to full assurance, nor commend that assurance, which has not a scriptural support. Remember, confidence is no evidence. Some are very positive they are interested in Christ, because of the pleasure attending the persuasion.

But

^e Matt. viii. 10.

^f Matt. xv. 28.

^g 1 Sam. xxvii. 1.

^h Rom. iv. 20.

But it ought to be considered upon what the persuasion was first founded, or from whence the favourable conclusion was drawn. A man may be pleased with the hopes of happiness, and be a stranger to true holiness. Herod heard John with gladness, for joy can grow without much depth of earth, as in the stony-ground hearers: but “when the sun arose, it withered away.”ⁱ Trials and temptations may shake the real christian, but cannot overthrow his faith, being rooted and grounded in the truth; but the towering, top-heavy hopes and spreading pleasures of the presumptuous, will fall before the blast of the terrible ones. The superficial professor may be concerned principally to keep up in his mind a persuasion of his enjoyment of future happiness, though his title be only founded on his presumptuous pretension: but the real saint, possessing an honest and good heart, discovereth his spiritual uprightness, in desiring to know his *title*, before he makes his claim. The christian’s *right*, as ratified in the court of heaven, is one thing; and the *evidence* of that right, as appearing to his own understanding and conscience, is another. The former is fixed, the latter is variable. In order to have a steady well grounded persuasion, that we are partakers of Christ, we should be cautious of doing violence to reason and scripture, by endeavouring to persuade ourselves, that to doubt of our safety is dangerous unbelief. Some seem to think that true faith consisteth in a firm persuasion of future happiness: but how absurd is it to suppose a man must be right, if he can but persuade himself he is not wrong. The Jews were confident they were the children of God, but Jesus roundly told them, “Ye are of your father the devil, and his works ye will do.”^k As the gospel describes the persons to whom the promises are made, whosoever finds, on due examination, that he is included in those descriptions, he has
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ⁱ Matt. xiii. 20, 21. ^k John viii. 44.

(and not else) a scriptural evidence, that God intends to confer the promised blessings on him in particular. For "faithful is he that hath promised, " who also will do it."¹ But some of God's children seem to examine themselves by the standard of God's righteous law, the perfect rule of complete obedience, in order to determine their right to gospel good, and their coming so far short of the standard of perfection, fills their souls with deep dejection, and slavish fear: but an estimation of a christian, is rather to be taken from what he would be, than from what he is; "for to will (says Paul) " is present with me, but how to perform that " which is good I find not." Let us, my friends, repair to the gospel standard, if we would know whether we are interested in its special benefits. But as I have, under the first head, endeavoured to give a brief description of a saint, I would not enlarge; only observe, that to believe without evidence, is wild enthusiasm; and to oppose scripture evidence, is the essence of deism. Thus it appears, that by patience and faith, a christian is brought into an acquaintance with the great end God has in view, and an acquiescence in the methods and means he has thought proper to proceed in and appoint, in order to its accomplishment; which end is his own glory, in every character and capacity, as connected with the eternal salvation of his people. Having thus endeavoured to explain the nature of patience and faith, I now proceed to shew,

III. When or by what these graces are rendered so conspicuous, as that it may be said, "*Here* " is the patience and the faith of the saints."

1. Patience and faith are frequently discovered, when God withdraws his comfortable presence. The Lord has frequently hid his face from those he loved; sometimes in a way of sovereignty, but
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¹ 1 Thes. v. 24.

more frequently in consequence of their remissness in duty, or unguarded conduct. Whatever be the cause, it is a fact, that the Lord concealeth himself from the saints. David thought once his mountain stood so strong, he should never be moved; but the Lord hid his face, and he was troubled.^m It was the united complaint of the saints, "My beloved has withdrawn himself, and is gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer."ⁿ "When I cry and shout, he shutteth out my prayer. Thou hast covered thyself with a cloud, that our prayer should not pass through."^o Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me."^p One sayeth, "O that I knew where I might find him;"^q and another, "How long, Lord, wilt thou hide thyself, for ever? Lord, where are thy former loving kindneses?"^r Will he be favourable no more? Is his mercy clean gone for ever? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" *Psal.* lxxvii. And a third interrogates the Lord thus: "Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained?" *Isa.* lxiii. 15. These, and such like, are the genuine lamentations of deserted saints, which shew how dear to them is the presence of their God: for when he is departed, "they mourn in their complaint, and make a noise," (*Psal.* lv. 2.) because "he that should comfort their soul, is far away," *Lam.* i. 16.

In such a mournful situation, patience and faith are discovered; for while those who take up a profession of religion on account of the present pleasure attending it, draw back, when they find themselves disappointed, saying, "Why should we wait for the Lord any longer?"^s The children of

^m *Psal.* xxx. 7. ⁿ *Song* v. 6. ^o *Lam.* iii. 8, 44. ^p *Isa.* xlix. 14. ^q *Job* xxiii. 3. ^r *Pf.* lxxxix. 46, 49. ^s *2 Sam.* vi. 33.

of God are enabled to adhere to religion: They lament after the Lord; they seek Jesus sorrowing; are resolved to "wait upon the Lord that hideth his face from the house of Jacob, and look for him, Isa. viii. 17." Zion said, "I will arise now, and go about the city in the streets, and in the broad ways. I will seek him whom my soul loveth, Song iii. 2." When the saints are sensible God is withdrawn, their souls follow hard after him, beseeching him to return again; to lift upon them the light of his countenance, and restore to them the joys of his salvation¹. They reflect on themselves, are sorry for their sins, and acknowledge the Lord is righteous, but to them belong shame, and confusion of face: yet they believe "the Lord will turn again, he will have compassion upon them, he will subdue their iniquities, and cast all their sins into the depth of the sea, Mich. vii. 19." That "though he cause grief, yet will he have compassion."² "He will not always chide, neither will he keep his anger for ever." That he "has not dealt with them after their sins, nor rewarded them according to their iniquities, Ps. ciii. 9, 10." Patience waits for God, and faith is persuaded it will not be in vain. "Will he plead against me with his great power? No, he will put strength in me." "Behold I go forward (in the path of duty) but he is not there, and backward (to past experiences) but I cannot perceive him: on the left hand where he doth work, (comparing my condition with those who mourn under spiritual convictions) but I cannot behold him: He hideth himself on the right hand, that I cannot see him, (to my soul's comfort, even among those who rejoice in the Lord, and are glad in the God of their salvation.) But, says faith, he knoweth the way that I take; when he hath tried me I shall come forth as gold," Job xxiii. 6—10. He will "bring me forth to the light, and

¹ Psal li. 12. ² Lam. iii. 32.

“ and I shall behold his righteousness.” ^x Therefore, “ why art thou cast down, O my soul, why
 “ art thou disquieted in me; hope thou in God,
 “ for I shall yet praise him, who is the health of
 “ my countenance, and my God.” ^y “ O my God,
 “ my soul is cast down within me:” But “ when
 “ men are cast down, then thou shalt say, there is
 “ lifting up; and he shall save the humble per-
 “ son,” Job xxii. 29. “ For the Lord will not cast
 “ off his people, neither will he (utterly) forsake
 “ his inheritance,” Psa. xciv. 14. “ It is good
 “ therefore for a man to hope and quietly wait for
 “ the salvation of God.” ^z David was in a hor-
 rible pit, but not in a hopeless condition. He
 “ waited patiently for the Lord; and he inclined
 “ unto him, and heard his cry. He brought him
 “ up also out of an horrible pit, out of the miry
 “ clay, and set his feet upon a rock, and establish-
 “ ed his goings.—Put a new song in his mouth,
 “ even praise to our God.” ^a O disconsolate soul,
 wait thou only on the Lord! “ Rest in the Lord,
 “ and wait patiently for him.” “ Be of good
 “ courage, and he will strengthen thine heart:
 “ wait, I say, on the Lord,” Psa. xxvii. 14. “ For
 “ the vision is yet for an appointed time, but at
 “ the end it shall speak, and not lie: though it tar-
 “ ry, wait for it; because it will surely come, it
 “ will not tarry,” Hab. ii. 3. God’s delays are no
 denials. The woman of Canaan, who pleaded for
 the crumbs which fell from his plentiful table, had
 her request granted, her faith commended, and a
 gracious welcome to whatever she pleased of his
 royal bounty, although for some time he answered
 her not a word, Matt. xv. “ And therefore will
 “ the Lord wait that he may be gracious unto you,
 “ and therefore will he be exalted that he may
 “ have mercy upon you: for the Lord is a God
 “ of judgment. Blessed are all they that wait for
 F “ him,”

Mic. vii. 9. ^y Psa. xlii. 5, 11. ^z Lam. iii. 26. ^a Psa.
 xl. 1, 2, 3.

“him,” *Isa.* xxx. 18. For “*here* is the patience
“and the faith of the saints.”

2. These graces are rendered conspicuous, in enduring temptations. There are various kinds of temptations, which the saints are exposed to, while passing through this vale of tears. The children of God are subject to temptations from satan, in whom craft and cruelty are united; who is therefore called, “That old serpent;”^b and “a roaring lion.”^c A serpent to deceive, and a lion to terrify and devour. His enmity against God is such, that he hates the divine image wherever it is. He is a particular enemy to those, whom he apprehends are in friendship with God: and proportionable to their zeal for real religion, will the devil discover his rage, or use his serpentine policy, to insnare them: therefore every christian is earnestly exhorted to be upon his guard: “Watch
“and pray, that ye enter not into temptation,” was the kind admonition of Jesus, who himself had been repeatedly attacked by those infernal powers. Peter, who after his recovery from the wounds he had received from that malicious enemy, was ordered to “strengthen his brethren:” accordingly, in his first general epistle to the children of God scattered abroad, he exhorted the elders, who were amongst them, in a particular manner, to “be
“sober and vigilant; because (said he) your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:” and adviseth, when attacked, to oppose him with faith and patience—“Whom resist, stedfast in the faith,
“knowing that the same afflictions are accomplished in your brethren that are in the world, 1 *Pet.* v. 8, 9. Peter knew, to his sorrow, what sore temptations were. The devil throws many a fiery dart at the believer, to kindle his pride, inflame his corruptions, or wound and torment his conscience. Faith is a shield to intercept and quench them,
which

^b *Rev.* xii. 9. ^c 1 *Pet.* v. 8.

which the christian is exhorted above all things to make use of, in his contest with those principalities and powers, who unite in opposing his passage home to the celestial country.

Though the Lord only knows the heart, it is his peculiar prerogative; yet satan, being a spirit, and long experienced in his mischievous employ, has greater knowledge of the inward disposition and frame of our minds, than we are commonly aware of; and thereby is capable of varying his temptations with the greatest probability of success. We ought always to be upon our guard, lest satan should gain an advantage of us; "for we are not (quite) ignorant of his devices."^d To those who are in low circumstances in life, and are affected and discouraged at it, perhaps he may suggest methods for relief. If so, oppose him with the sword of the Spirit, and the shield of faith. The believer will say, "Get thee behind me satan; man liveth not by bread alone." Happiness lies in the mind; a good conscience is a continual feast: "Godliness, with contentment, is great gain." "He hath said, I will never leave thee nor forsake thee." "Thy bread shall be given, and thy water shall be sure." As he has given himself, and his Son settled upon me a kingdom and a crown, surely he will not withhold from me what of those inter- things he sees is good for me. Shall he not, with Christ, "freely give me all things."^e Those who are now feasting above, were some of them destitute while here below: Jesus himself was poor while here, having no where to lay his head,^f though the earth was his, and the fulness thereof. Besides, "I have said to the Lord, thou shalt chuse my inheritance for me."^h Nay, "the Lord is my portion, saith my soul; therefore will I hope in him."ⁱ Hitherto he hath helped, and he hath said, "I will not fail thee."

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^d 2 Cor. ii. 11. ^e Rom. viii. 32. ^f Matt. viii. 20.

^h Psal. xlvii. 4. ⁱ Lam. iii. 24.

“thee.” He can either abate the cravings of nature, or increase the nourishing influence of what I receive. Moreover, faith patience, it is but a little while, and penury shall be changed to plenty, and rags for robes. Remember the end of Lazarus and the rich man, at whose gates he lay : of the former it was said, “Now he is comforted ;” while the other lift up his eyes in hell, being in torment.* Therefore, though all the streams of natural supply should fail, “yet will I rejoice in the Lord, I will joy in the God of my salvation.”† A little of the creature will go far, when much of the Creator is enjoyed. I therefore will not leave the path of duty, nor use sinful methods to gain a support. Satan sometimes suggesteth to the troubled christian, that the gospel gives no encouragement to such a sinful creature to hope for salvation : but faith repels the temptation, by enabling the soul to reason thus : Who can tell ? “The blood of Jesus Christ his Son cleanseth us from *all* sin.”‡ It has infinite efficacy ; and who then can say how great that is ? As to my right to come, it is founded on his kind invitations and gracious declarations, in favour of the wretched and undone. Besides, Christ’s painful work, as a Saviour, is over ; he has, at the expence of life, gone through the work : he has atoned for sin, endured the cross, and bore the curse. Would he sweat drops of blood, and go through a scene of heart-rending sorrows, in order to save sinners, and, after all, be reluctant to receive those who come to him for salvation ? No, sooner may we suppose the husband-man, after he has expended much, and laboured hard for a crop, will refuse admittance to the sheaves when brought home to his barn. However, since many have gone to his throne as miserable, and have obtained mercy ; and none such were ever rejected : and that the Lord is gracious, those who have found him so, have, by his direction, invited others to “come
“and

* Luke xvi. 25. † Hab. iii. 17. ‡ 1 John i. 7.

“ and see.” Therefore saith the soul, I will not regard any contrary suggestions, but go according to the invitation, “ To the throne of grace, to obtain “ mercy, and find grace to help in time of need.”^a Satan resists and withstands the believer, in his approaches to God, on the account of his filthy garments, *Zeck. iii.* but faith repels the temptation, by a close adherence to the Lord our Righteousness. The kind reception of the returning prodigal, when he came in rags to his father’s house, is encouraging to patience and faith. He was not upbraided, but embraced by his father, who said to his servants, “ Bring forth the best robe, and put it on him; “ and put a ring on his hand, and shoes on his feet. “ And bring hither the fatted calf, and kill it : “ and let us eat, and be merry. For this my son “ was dead, and is alive again ; he was lost, and is “ found,” *Luke. xv. 20—24.* When Joshua stood before the Lord, clothed with filthy garments, satan stood at his right-hand to resist him : but the Lord espoused the high-priest’s cause, rebuked the adversary, and graciously removed the ground of the objections, artfully brought against that sorrowful servant of the most High God. The compassionate King of saints, before whom Joshua presented himself, spake in his favour to his ministers in waiting, that stood before him, saying, “ Take away the “ filthy garments from him. And unto him he “ said, Behold, I have caused thine iniquity to pass “ from thee, and I will clothe thee with change of “ raiment,” *Zeck. iii. 1—4.* From such considerations, faith is emboldened and resolved, in spite of satan, to go, as Esther did to make her supplication to the king, while patience waits at the door of mercy for a gracious answer. Thus, “ when “ the enemy shall come in like a flood, the Spirit “ of the Lord shall lift up a standard against him.”^o Faith reads the encouraging motto : “ My grace “ is sufficient for thee : for my strength is made “ per-

^a Heb. iv. 16. ^o Isa. lix. 19.

“perfect in weakness.”^p God, who will speak peace to his people and to his saints, causeth proclamation to be made in favour of the tempted believer: “Fear not; for I am with thee: be not dismayed; for I am thy God: I will help thee.”^q “As thy day is, so shall thy strength be.”^r “And the God of peace shall bruise satan under your feet shortly.”^s This joyful sound, makes penfive patience smile, and faith with triumph sing, “We are more than conquerors, through him that loved us.”^t

Whoever are really possessed of that faith, which is of the operation of God, have omnipotency employed in their favour, and are kept by almighty power, “through faith, unto salvation.”^u Christ is the author, object, and finisher of his church’s faith: * therefore, his honour is engaged to support her, as the rock of salvation, in opposition to the gates of hell. But, remember, it is vital connection with Christ, and not a meer profession of him, from whence eternal safety is infered. Those will surely meet with a fatal overthrow, who profess religion without an upright intention. It is one of satan’s grand devices, to urge men to a christian profession, whose hearts are in a secret league with sin; not only thereby to augment their misery, but to use them as instruments to bring reproach upon the ways of God; as he did Ananias and his wife Sapphira, whose hearts he filled with falshood, and tempted them to lie unto God. Being ambitious of honour, they pretended to devote all they had to the service of God; but, through covetousness, artfully reserved a part, *Acts* v. For the like purposes, the devil put it into the heart of Judas to betray his Master, by stirring up his covetous disposition. And when horror seized the traitor’s soul, and vengeance flashed like lightening from the cloud of guilt, the poor wretch, by hellish influence,

^p 2 Cor. xii. 9. ^q Isa. xli. 10. ^r Deut. xxxiii. 25. ^s Rom. xvi. 20. ^t Rom. viii. 37. ^u 1 Pet. i. 5. * Heb. xii. 9.

fluence, was hurried on to meet destruction, in a way that might reproach the name of Christ, and deeply wound his cause. Satan, on the other hand, will discourage the humble soul, that loves the Lord, and really longs for the salvation of God. If a man hates sin, sees the beauty of holiness, loathes himself, and loves the saints, the devil will endeavour to keep such a person from following Christ in a full profession of religion, by working upon his fears, lest he should fall, to the dishonour of God, and the grief of his people. But the real reason is, satan knows that an humble soul, sensible of his weakness and want, is the most likely to bring the greatest honour to God and religion; therefore labours hard to keep them back from engaging in it. Those who feel they can do nothing without Christ, but go up leaning upon the Beloved, are the champions the devil dreads: therefore Paul said, "When I am weak, then am I strong." "Strong in the Lord, and in the power of his might." I would say to such, Come in, ye blessed of the Lord; why tarry ye without? Come up "to the help of the Lord, to the help of the Lord against the mighty." Be not discouraged because of the case of Judas. It is evident, he never was a true believer, was never drawn with love to Christ, but followed him for sinister purposes. For Jesus said, "Ye are clean, but not all. For he knew who should betray him: therefore he said, Ye are not all clean," *John* xiii. 10, 11. So in *John* vi. when treating of the nature of true faith, as a coming to him, and living upon him as the bread of life, he said to his disciples, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father," ver. 64, 65.

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There is, however, great reason to watch against that grand adversary, and to pray that we enter not into temptation. Remember David's groans, and Peter's tears, the effects of wounds they received from that infernal foe. Satan, in that hour and power of darkness, aimed at the disciples of Christ in general; and Peter, against whom he had a particular antipathy, was brought low indeed. The Lord has, in Peter, given us a striking proof of human weakness, and of the prevalency of his own intercession in favour of that faith, which is wrought in God. "I have prayed for thee, that thy faith fail not,"² Peter having a comfortable season with Christ at his table, Satan watched his opportunity, and puffed up his pride, to a degree of vain confidence, and self-importance: he therefore declared, in contradiction to his Lord, that "he was ready to go with him to prison, and to death." Instead of desiring support under the trial he was forewarned of, he replied, That if all men were offended with him, he would not. That he would die with him, before he would deny him; "and so said all the disciples."³ But, alas! "they all forsook him; and fled," and Peter's courage remarkably sunk. He who that evening thought himself ready for death, and able to encounter the most formidable foe, in behalf of his Master—behold! before the cock crew, he trembles before a silly servant girl, and, through fear of suffering, denied, with horrid imprecations, that he knew the man. But though, as is said of Gad, "a troop shall overcome him, yet he shall overcome at the last."⁴ When Satan was ready to shout, Victory! victory! Jesus, who knew what passed, turned to Peter, with a compassionate, significant look: his heart immediately melted with love to his Lord, and godly contrition for what he had done: he retired to give vent to his sorrow; "went out, and wept bitterly." Probably Peter
now

² Luke xx. 31. ³ Matt. xxvi. 35. ⁴ Gen. xlix. 19.

now thought he should be dismissed from his Master's service, and no more be owned as a disciple; by which name the followers of Christ were distinguished: yet, when Jesus left the tomb, he stationed a celestial servant to give intelligence where he might be met with by his disconsolate friends, and left it in charge with the angel, to send an invitation to Peter by name. Accordingly, Mark informs us, when the women went to visit the sepulchre, and saw the angel, they were afraid: but he said unto them, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall you see him, as he said unto you," *Mark xvi. 5—7.* The disciples being repeatedly visited of their Lord, their faith was confirmed; and, patiently enduring the insults of the people, they returned to their work with redoubled ardour, boldly defending the cause of their crucified Saviour, in opposition to hell and earth. And Peter in particular, having comfortable manifestations of his Redeemer's pardoning love, and receiving a renewed commission to preach the gospel, he goes forth in the strength of the Lord God, patiently bearing the reflections, which, no doubt, were cast upon him for his late conduct; and with heroic faith, as if determined to be revenged of the devil, he draws the sword of the Spirit, and boldly attacks a host of desperate sinners, who had repaired to satan's bloody banner, and, under his influence, had crucified the Lord of glory; and behold! in spite of diabolical power and policy, he charged their consciences (at which he particularly aimed) with such success and energy, that about three thousand souls were deeply wounded, though harnessed with prejudice, and armed with enmity: being all made prisoners, their doleful cry now was, "What shall we do?" Peter having enlarged ex-

perience of the Redeemer's clemency, and a stronger faith than ever in his ability and readiness to bind up broken hearts, and heal wounded spirits, he directed them to the compassionate Saviour, and encouraged them, by the precious promises, to hope and patiently wait for the comforts of the Holy Ghost. They received the word gladly, and readily submitting to the Redeemer's authority, "they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." *Acts ii.* Thus, when these graces break through the sable cloud of sore temptations, by which they are for a time concealed, and shine forth with additional lustre, it may be said, with an air of surprise and pleasure, "*Here*" "is the patience and the faith of the saints!" Again,

3. The patience and faith of the saints are frequently rendered conspicuous, by their steady conscientious attachment to truth, in times of persecution.

The cause of God is, to real believers, precious and honourable. The gospel is their crown, which they are called to contend for, and hold fast. The gospel contains what Jehovah is graciously to us, what he hath done for us, and what he designs to confer upon us, if we are real saints. The above is doctrinal religion. Practical religion, is an attendance to what God requires of us as creatures and christians, for his honour, and the good of our fellow mortals. The former reveals the method of our acceptance with God; and the latter, the manner of our attendance on him. These are inseparably connected, as the end and the means; and experimental religion is a proper acquaintance with the nature and tendency of both, or a being under their proper influence. True christians are concerned for religion in both senses, as far as both are connected in one. Carnal men are perpetually for dividing what God has united. Legalists despise doc-

trinal religion, and absurdly plead for activity without life. Antinomians despise practical godliness, and as absurdly plead for life without activity. Hence it is, that if any man "will live godly in Christ Jesus, he must suffer persecution," of which there are different forms and degrees. Sometimes christians are called to endure defamation, or to pass through evil report: hence it was observed in the apostles days, "As for this sect, we know that it is every where spoken against," *Acts* xxviii. 22. And of the prophet Jereniah, "Report, say they, and we will report it," *Jer.* xx. 10. David complains, "They laid to my charge things which I knew not of." ^a Though the people of God are the quiet of the land, yet have they frequently been charged as the disturbers of public tranquillity. The tyrant Ahab could say to the peaceable prophet, "Art thou he which troubleth Israel?" ^b And the church, when in Babylon, nearly escaped destruction under Haman's haughty administration, being accused by him as disloyal subjects, pernicious to the realm, and not fit to live. Yea, Christ himself was treated as Cæsar's enemy, though he had given full proof he came not to disturb the repose of princes, his kingdom not being of this world. ^c He was ridiculed in all his offices, and charged with almost every enormity in conduct; called a deceiver, a drunkard, a mad-man; yea, a devil. ^d Knowing what treatment his followers should meet with, he hath, for their encouragement said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you," *Matt.* v. 11, 12. "Marvel not if the world hate you; it hated me before it hated you. If you were of the world,

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^a Psal. xxxv. 11. ^b 1 Kings xviii. 17. ^c John xviii. 36.

^d John x. 20.

“ the world would love his own : but because ye
 “ are not of the world, therefore the world hateth
 “ you,” *John* xv. 18, 19. For the support of the
 saints in *Isaiah*’s time, the Lord sent a message to
 his people, saying, “ Harken unto me, ye that
 “ know righteousness, the people in whole heart
 “ is my law ; fear ye not the reproach of men,
 “ neither be ye afraid of their revilings,” *Isa.* li. 7.
 “ I have heard the reproach of Moab, and the
 “ revilings of the children of Ammon, whereby
 “ they have reviled my people, and magnified
 “ themselves against their border. Therefore, as
 “ I live, saith the Lord of hosts, the God of Israel,
 “ Surely Moab shall be as Sodom, and the children
 “ of Ammon as Gomorrah. This shall they have
 “ for their pride, because they have reproached and
 “ magnified themselves against the people of the
 “ Lord of hosts,” *Zeph.* ii. 8—10. “ They mocked
 “ the messengers of God,” 2 *Chr.* xxxvi. 16. Thus
 had they of old, as well as now, trials of cruel
 “ mockings, as *Jeremiah* said, “ I am in derision
 “ daily, every one mocketh me.” Nay, said he,
 “ the word of the Lord was made a reproach un-
 “ to me and a derision daily,” *Jer.* xx. 7, 8. The
 Lord’s sabbaths, and his solemn assemblies, and all
 his sacred appointments, are the subjects of reproach,
 which is a burden to his people, and as a sword in
 their bones. The children of God have, for the
 sake of religion, suffered the loss of all things :
 their goods have been confiscated, their persons
 dragged from their families and friends to loath-
 some prisons, tormenting tortures, and cruel deaths.
 It is very observable, that the opposition made to
 Christ and the apostles, was principally from or thro’
 the instigation of those who were devout in their
 way, and zealous for the common religion of the
 times ; their zeal for the traditions and doctrines
 of men, made them exceeding mad against the
 church of God, as Paul acknowledges was the
 case with him before his conversion : And the same
 spirit

spirit was equally discovered by persons under a zealous profession of religion in opposition to the gospel of Christ, not only in that day, but more or less, in every age of the church. Whenever Christ takes to himself his great power, and reigns, the nations are angry. ^e And those under a religious profession, have influenced with life and spirit the legislative power, that it should both speak and cause, that as many as would not worship the image of the beast, should be killed; and all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, as in the context, ver. 15, 16, 17. Under such trials as these, the saints are called to patience and faith, which has been discovered by their peaceable and inoffensive deportment, joined with a firm adherence to the cause of God, notwithstanding the flatteries and frowns of men. "Lest they be weary and faint in their minds, "they consider the High-priest of their profession, "who when he was reviled, reviled not again; "when he suffered, he threatened not, but committed himself to him that judgeth righteously," 1 Pet. ii. 23. They are enabled to be, even to their adversaries, "pitiful, courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing: knowing by faith, that they "are thereunto called that they should inherit a "blessing." They even love their enemies, and bless those who curse them, and do good to those who despitefully use them. They have taken "joyfully the spoiling of their goods, knowing that in "heaven they have a more enduring substance:" and have "rejoiced that they were counted worthy to suffer shame for the sake of Christ." ^f In prison they have had much calmness and comfort; prayer and praise were the midnight employ of Paul

Paul and his companions, though shut up in the inner prison, their feet fast in the stocks, and in acute pain, arising from the wounds they received the day before:^s when neither pain nor imprisonment, defamation nor death, in the most dreadful forms, can destroy internal tranquility, nor deter them from a firm adherence to truth. Not loving their lives unto the death, nor accepting deliverance, that they may finish their course with joy, and obtain a better resurrection: having prayed for their enemies, and encouraged their friends, after the example of Jesus, and committed their souls, with calmness, to God, with compassion in their hearts, and glory in their eye, who then of the godly can help saying with pleasure, "Here is the patience and the faith of the saints."

4. These graces are discovered in times of grievous declension from the truth and ways of God. The apostle Peter informs us, that "there were false prophets also among the people (the church under the old testament), even as there shall be false teachers among you (under the new), who privily shall bring in damnable heresies (amongst the people of God), even denying the Lord (Jesus Christ) that bought them (viz. his people, whom he purchased with his own blood), and bring upon themselves (in consequence of propagating such pernicious errors) swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of—whose judgment lingereth not, and their damnation slumbereth not," 2 *Pet.* ii. 1, 2, 3. In Ahab's time, Satan went as a lying spirit into the prophets. "Woe ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." He was alone in his public

lic testimony for God : but the Lord had reserved seven thousand hidden ones to himself, who did “ not bow the knee to the image of Baal. Even “ so then at this present time also there is a remnant “ according to the election of grace,” *Rom. xi. 2* —5. In the days of Christ upon earth, many of his professed disciples “ went back, and walked “ no more with him :” which made him say to the rest, “ Will ye also go away ?” To whom Peter replied, “ Lord, to whom shall we go ? thou hast “ the words of eternal life.”^h Some in the apostle’s days run well for a time in a profession, and were hindered : others made ship-wreck of faith, and departed from the ways of righteousness, returning, according to the proverb, “ like the dog “ to his vomit, and the sow that was washed, to her “ wallowing in the mire.”ⁱ John says, “ They “ went out from us, because they were not of us.”^k Several, under a profession of religion, behaved in a scandalous manner : “ Of whom I have told you “ often, and now tell you even weeping ; that they “ are the enemies of the cross of Christ.”^l The mystery of iniquity began then to work ; satan raised up many ministers to corrupt the gospel, and draw men from the interest of holiness. Many enthusiasts arose, saying, Lo, here is Christ ; and, lo, there is Christ : some said, he is in the field ; others, he is in the secret chambers. These things were accompanied with such a flow of affection and joy, as that, “ if possible, they would have deceived “ the very elect.” My text stands in evident connection with the saints trials in a time of persecution for, and apostacy from the truth. In ver. 3. it is said, “ And all the world wondered after the “ beast. And they worshipped the dragon and the “ beast, saying (with transports of pleasure), Who “ is like unto the beast ? who is able to make war “ with him ?” *Rev. xiii. 4.* He spoke great things and

^h John vi. 68.ⁱ 2 Pet. ii. 22.^k 1 John ii. 19.^l Phil. iii. 18.

and blasphemies against God ; his name, his tabernacle, and them that dwell in heaven ; *i. e.* the true church. He had power given him “ to make war with the faints, and to overcome them ; and exercised power and authority over all kindreds and tongues and nations : whose names were not written in the book of life of the Lamb slain from the foundation of the world,” Rev. xiii. 8. Many lying wonders and pretended miracles were wrought, to deceive them that dwell on the earth. Thus, when truth is trampled under foot, error is artfully propagated and universally espoused ; and some who for a time appear very hopeful, as if in earnest for real religion, turn out scandalous in their conversation, or erroneous in their sentiments ; it requires much grace to stand firm for God and truth, and be gentle unto all men ; “ patient, in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will,” 2 Tim. 24—26. When Christians are enabled so to do, then it may be said, “ Here is the patience and the faith of the faints.” Once more,

5. Patience and faith are frequently discovered in bearing affliction from the hand of God, and in the prospect of death. Diseases and disasters of various kinds attend the faints while here on earth ; and some of them are of an alarming nature, which made David say, “ My flesh trembleth for fear of thee, and I am afraid of thy judgments,” Psal. cxix. 120. “ I am (saith Job) afraid of all my sorrows,” Job ix. 28. “ I am full of confusion, therefore see thou mine affliction, for it increaseth,” chap. x. 15, 16. Job turned to his friends, intreating their sympathy, “ Have pity upon me, have pity upon me, O my friends, for the hand of the Lord hath touched me.” When the Lord said to good Hezekiah, “ Set thy house in order, for
“ thou

“ thou shalt die and not live; he turned his face to
 “ the wall, and prayed, and wept sore,” Isa. xxxviii.
 1—3. Afflictions are not joyous but grievous; and
 death is what nature dreads. Job was visited with
 various troubles in speedy succession; being stript
 of his substance which he had possessed with repu-
 tation and comfort, and instantly reduced to po-
 verty and contempt. While he was attending to
 the three mournful messengers who brought tidings
 respecting the slaughter of his servants, and his
 cattle, a fourth arrives, with an account of increas-
 ing calamity: the destruction of his ten children
 who were buried in the ruins of their elder bro-
 ther’s house. He instantly arose, rent his mantle,
 and shaved his head, as a token of heart-rending
 sorrow, and fell down upon the ground, and wor-
 shipped, and said, “ Naked came I out of my mo-
 “ ther’s womb, and naked shall I return thither :
 “ (meaning the earth on which he lay) The Lord
 “ gave, and the Lord hath taken away; blessed
 “ be the name of the Lord.” A noble instance
 indeed of patience and faith. Much of our comfort,
 as creatures, lies in our agreeable connections,
 which the Lord deprives us of by death, or imbit-
 ters by disorders: But when faith views the hand
 of God in all, then patience produceth silence. So
 Aaron held his peace, when his sons were slain; ^m
 and David opened not his mouth, under a sore trial,
 because the Lord had done it, ⁿ who says, “ Be
 “ still and know that I am God.” ^o Our dearest
 comforts on earth are perishable. Afflictions are
 sometimes of such a nature as to imbitter connecti-
 ons, and make trouble flow from whence comforts
 rose; that instead of soothing our sorrows, they
 may augment our grief, of which our Lord had
 many instances in the days of his flesh; and to
 whom he shewed peculiar compassion, and often
 sent them away rejoicing who came unto him on
 the behalf of their relations, with lamentation and

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woe.

^m Lev. x. 3. ⁿ Psal. xxxix. 9. ^o Psal. xlv. 10.

woe. And however that be, death the king of terrors, will, with unrelenting hand, drag from our dwellings our dearest delights, and soon make the most lovely object so loathsome, that with Abraham, we shall want a place to bury our dead out of our sight; but when the believer views God as the fountain and author of all his comforts, and that he has a right to do with his own as he will, he joins with Job in blessing a *taking*, as well as a *giving* God. Though creatures die, he sings with David, "The Lord liveth, and blessed be my rock," Psal. xviii. 46. A view of the unchanging nature of God's eternal love, the stability of his everlasting covenant, "ordered in all things and sure;" his relation to God as a child, and as such, an object of his tender compassion, an heir of promised glory, and that ere long he shall, with those that die in the Lord, inherit the kingdom prepared for them from the foundation of the world, supports him under all his trials. The soul, by faith, realizing that glory to which his pious relatives and friends are gone, cannot but bless God on their account, and longs to pass through death to partake with them of those rivers of pleasure which flow at God's right hand for ever more. From such considerations, the children of God are supported, composed, and comforted; so that in the house of mourning it may be said, "Here is the patience and the faith of the saints."

If we next contemplate a believer on the bed of affliction, when his flesh upon him shall have pain, and his soul within him shall mourn: filled with tossings to and fro; having uncomfortable days and wearisome nights appointed to him; when death is making fast approaches, and ready to storm the citadel of life, which is affectingly described by Elihu, Job xxxiii. 19. "He is chastened also with
 " pain upon his bed, and the multitude of his
 " bones with strong pain; so that his life abhorreth
 " bread, and his soul dainty meat. His flesh is
 " con-

" consumed away, that it cannot be seen ; and his
 " bones, which were not seen, stick out. Yea, his
 " soul draweth near unto the grave, and his life to
 " the destroyers. If there be a messenger with him,
 " an interpreter, one among a thousand, (wh i^h
 " the Holy Ghost is) to shew unto man his (the
 " divine) uprightness : then he is gracious unto
 " him, and saith, Deliver his soul from going down
 " to the pit ; I have found a ransom." Christ is
 the ransom found, who in favour of his people,
 said, " I will ransom them from the power of the
 " grave ; I will redeem them from death : O death,
 " I will be thy plagues ; O grave, I will be thy
 " destruction : " which he was determined to do,
 with the resolution of a God ; nothing should di-
 vert him from it, cost what it would, it should be
 done, therefore added, " Repentance shall be hid
 " from mine eyes, *Hosea* xiii. 14. When Jesus,
 who gave his life a ransom for many, is thus disco-
 vered, the soul enjoys peace and pardon, and is
 persuaded sin is atoned for, justice pacified, satan
 conquered, death disarmed, the grave overcome,
 and a safe passage secured through dull mortality,
 to the bright mansions of eternal bliss. The be-
 liever's language is, " Now let thy servant depart
 " in peace, for mine eyes have seen thy salvation,"
Luke ii. 29, 30. For " though I walk through the
 " valley of the shadow of death, I will fear no e-
 " vil : for thou art with me ; thy rod and thy staff
 " they comfort me," *Psal.* xxiii. 4. " O death
 " where is thy sting ? O grave where is thy vic-
 " tory ? " *1 Cor.* xv. 55. Though nature recoils
 at the thoughts of corruption, and shrinks back
 from the loathsome dwelling, faith encourageth
 nature, and conducts it down to dust. The lan-
 guage of debased nature now is, " The grave is
 " mine house ; I have made my bed in darkness :
 " I have said to corruption, Thou art my father ;
 " to the worm, Thou art my mother, and my
 " sister," *Job.* xvii. 13, 14. But the happy soul is

firmly persuaded that its body, now sown in dishonour, shall rise in glory; even fashioned like to the glorious body of Christ; and therefore in the language of faith, takes leave of its dead companion, to which it has a natural inclination; and with a wishful eye looks down to dust, saying, "My flesh shall rest in hope:"^p "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," *Job* xix. 25—28. Patience, in such circumstances, has much to do: she labours hard, but says little. Never was there such need of patience as now, while faith cries, "Come, Lord Jesus, come quickly." Patience encourages to wait till the great change comes, "for yet a little while, and he that shall come will come, and will not tarry."^q And at last, when faith shouts victory, victory, "thro' the blood of the Lamb, and the word of his testimony," patience, though long innured to sorrow, lifts up her head with joy, and sings, "I have waited for thy salvation, O God."^r Those who have frequently attended the godly to the confines of the grave, and are witnesses to their dying deportment, cannot but acknowledge with pleasure, that "here is the patience and the faith of the saints." I am now

IV. To consider the subject as suitable to the present mournful occasion; and would observe,

1. What reason we have to be thankful, when there is scriptural evidence, that our dear deceased friends and relations were "called to be saints." It is a loud call for grateful acknowledgments from you, my brother, to God and grace, for that full

full and comfortable evidence you have long had of her whom you loved, and now mourn the loss of, being the subject of a saving change. Flattery is fullsome, and panegyrics on the dead are often extravagant and disgustful. But, with the strictest regard to the words of truth and soberness, I may say of the deceased, to the honour of grace, she feared the Lord above many. When God began first to work upon her soul, she was (as I have been informed) deeply wounded with a sense of sin in its evil nature and horrid consequences. When depressed with a burdened conscience, and brought very low, she was remarkably delivered by these words: "There is hope in Israel concerning this thing," *Ezra* x. 2. But having no remembrance of their being a part of sacred writ, she was again much discouraged. However, taking up the bible, which she now had a particular love to, she providentially opened it where, to her surprise and pleasure, she met with the supporting portion. The matter contained in it, distinct from the manner of her meeting with it, was a peculiar encouragement to hope the Lord would have mercy upon her, (notwithstanding her transgression) and cleanse her from her sin. From that time hope became the companion of humility. She was not only convinced of Jesus being the only Saviour, but having a fervent desire of knowing, and enjoying him, as her deliverer, she applied to him, trusted in him, and waited for him, as the consolation of Israel. Nor was it in vain; for she frequently was indulged with peace, and joy in believing, and had sweet foretastes of that rest, which she is now in the full enjoyment of.

The people of God, of every name, were dear to her: and the bowels of the poor saints were often refreshed by her. She did not forget to do good, and communicate; and in many instances denied herself, for the good of others. She exerted herself *much* in favour of the interest of Christ at large,
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yet always with great modesty: ostentation was what she abhorred. She had a comprehensive view of the doctrines of the gospel; which she loved and adorned, having felt their power, and tasted their sweetness. She was diligent in attendance on public and private duties; was very seldom absent from the house of God, at all stated times for public-worship, though her infirmities, which, of late years increased fast upon her, rendered an attendance frequently very fatiguing. She had a special regard to strict integrity, for which she was particularly esteemed by every upright acquaintance. She lived agreeable to the significant adage, and excellent moral maxim, *Honesty is the best policy.** But I need not enlarge, as the auditory are so well acquainted with her christian and moral virtues; in which, may each of us covet to excel.

Her last affliction was of such a nature, as rendered her incapable of conversation, which was an additional grief to those about her. But even though the fever was so very violent, the pious disposition of her soul was discovered, by her almost perpetual speaking, while strength remained, of portions of scripture, religious subjects, and repeating parts of significant hymns. Among other parts of scripture, the words of the text seemed particularly impressed on her mind: she very frequently repeating, with an audible voice, "Here is the patience and the faith of the saints:" till at last speech failed, and life expired. Happy change! now her mind is free from every interruption; the bands of mortality, and fetters of imperfection, are broke; and her happy soul is released from the prison of clay. She has now ascended, in the chariot of salvation, surrounded by angels, the saints triumphant attendants, home to the prepared mansions of immortal bliss. Now her afflictions are over, her sorrows are ended; and her joys abound before the throne. There she shines in immortal splendour,

* The motto of her family coat of arms.

dour, decked with the robe of righteousness; the precious crown of loving-kindness, studded with tender-mercies, on her head: ensigns of victory in her hand, and overflowing love in her heart, to God and the Lamb; whose glory is ever in her eye, as the object of reverential delight, holy admiration, and profound wonder. While you, my brother, are allowed by your Lord to mourn your loss, I hope these, and such like considerations, will reconcile you to the dispensation, which to her is such unspeakable gain. Therefore, when she revolves upon your mind, and her person is pictured on your imagination, either as in her past state of health, or affliction, as the object of pleasure or pity, your tender passions will be in danger of carrying you beyond the boundaries of moderate grief: As a check to tumultuous emotions, consider *where* and *what* she is; and that you have cause to be thankful she was given you as a blessing, and was continued with you in mercy so long: and that death cannot separate the saints from the Lord, nor long from one another. You have now access to that throne by prayer, where she is employed in praise: and ere long you will be called to leave this world of sorrow, and to join with saints above, in their triumphant song. In the mean while, may you be kept, comforted, and greatly succeeded in your important employ; and may each of us, as creature comforts fail, ascend nearer the fountain, even to our incarnate God, who is all and in all.

2. You that are called to be saints, consider your obligations to the Lord, who hath distinguished you by his sovereign grace. Your obligations to glorify God are unspeakably great: they are proportionable to what he has done for you, wrought in you, and promised to you, which surpasseth all creature conception. "O love the Lord, all ye
 " his saints, for the Lord preserveth the faithful. Be
 " of good courage, and he shall strengthen your
 " hearts,

“ hearts, all ye that hope in the Lord,” *Psal.* xxxi. 23, 24. “ O fear the Lord, ye his saints ; for there “ is no want to them that fear him,” *Psal.* xxxiv. 9. But remember that, “ through many tribulations “ you must enter the kingdom.” The saints’ graces must be exercised: the promises made to them must be experienced: but how can those be tried, or these be enjoyed, without difficulties and trouble ? We have seen, that it is through tribulation that the saints’ patience and faith appear to be of divine original. And as many of the precious promises are made to the children of God in trouble, how is it possible you should enjoy their sweetness without being in a condition to which they are suited ? Therefore, be ye reconciled to God ; and if fiery trials attend you, think not that some strange thing has happened. The like afflictions have been, and are accomplished in your brethren which are in the world. Keep close to God in a way of duty. O take warning by the falls of the saints. Watch and pray, that ye may be kept from those temptations by which they were overcome. Remember, Paul warned the saints night and day with many tears, *Acts* xx. 31. and besought them, as the Lord’s prisoner, that they would walk worthy of the vocation wherewith they were called, *Eph.* iv. 1. “ Be “ ye therefore followers of them, who through “ faith and patience inherit the promises.” “ Followers of God, as dear children ; and walk in “ love, as Christ also hath loved us, and hath “ given himself for us, an offering and a sacrifice “ to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it “ not be once named amongst you, as becometh “ saints,” *Eph.* v. 1—3.

Take care of entertaining light thoughts of sin. Do not infer, that God *approves* of what he *permits*: sin is what he loathes ; it is contrary to his holiness, and is as hateful to him in the saint, as it is in Satan. Remember Moses the servant of the Lord,

Lord, and Aaron the saint of God, had vengeance taken on their (sinful) inventions, *Psal.* xcix. 8. And saith the Lord to his people, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities," *Amos* iii. 2. Therefore in all things be ye circumspect, *Eph.* v. 15. The glory of God, the credit of religion, and the comfort of your own souls require it. It is but a little while we can act for God in favour of his cause in the world. "In the midst of life we are in death." Therefore be faithful to God, and valiant for the truth as it is in Jesus. Take to you the whole armour of God, with prayer for all saints; * be not discouraged because of the way; † consider the nature of the promises, and the faithfulness of the Promiser; as all things shall work together for the good of those who are the called of the Lord, according to his purpose; therefore the real christian may with Paul, Take pleasure in afflictions, and rejoice in tribulation also; for these will be found at last to have been employed in our favour, working for us a far more exceeding eternal weight of glory. "

3. We may infer, That the *happiness* of the saint, and the *misery* of the sinner, is not in this world, but chiefly lies beyond the grave. At times they have the foretastes of their future condition in their consciences, but in a small degree to what will be felt, when death shall change their countenance, and send them away. Then saints shall bid adieu to all their sorrows, and enter into the joy of their Lord: but sinners shall be driven from every delight, to the horrors of hell; and at judgment they shall "return and discern (the difference) between the righteous and the wicked; between him that serveth God, and him that serveth him not," *Mal.* iii. 18. Then shall the Lord be "revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that

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" know

* *Eph.* vi. 13, 18. † *Numb.* xxi. 4. u 2 *Cor.* iv. 17.

“ know not God, and that obey not the gospel of
 “ our Lord Jesus Christ :—When he shall come
 “ to be glorified in his saints, and to be admired in
 “ all them that believe, 2 *Thes.* i. 8. 10. “ Behold
 “ he cometh with clouds, and every eye shall see
 “ him; and they also which pierced him, and all
 “ kindreds of the earth shall wail because of him;
 saying, “ The great day of his wrath is come, and
 “ who shall be able to stand ? ” * Then the holy
 angels will drag hardened sinners to the impartial
 bar, and will gather out of Christ’s kingdom every
 thing that shall offend ; in obedience to the com-
 mands of their incarnate God, who will likewise
 say unto them, “ Gather my saints together unto
 “ me, those that have made a covenant with
 “ me by sacrifice,” *Psal.* l. 5. To the wicked he
 will say, “ Depart from me (not to the world and
 “ their pleasures; *that* is gone, and *these* are for ever
 “ fled away; but, Depart from me) ye cursed, into
 “ everlasting fire, prepared for the devil and his
 “ angels.” But to the saints, “ Come ye blessed of
 “ my Father, inherit the kingdom prepared for
 “ you from the foundation of the world,” *Matt.*
 xxv. 34, 41. Then will Jesus give full proof of
 his love to his people, and of his ability to make
 war with the beast, and the false prophet, who cast
 down the truth to the ground, *Dan.* viii. and did
 “ wear out the saints of the Most High,” ch. vii.
 25. These opposers shall then be brought in chains
 before him who sitteth on the throne, and appear
 with every mark of ignominy, shame and disgrace,
 and shall be cast into the lake of fire burning with
 brimstone, ^a where all the nations shall be turned
 which forget God, ^b and the families which call
 not upon his name ; ^c where eternal torments will
 be felt, and the doleful sound, *damnation*, heard
 through all the horrid region. “ Consider this,
 “ ye that forget God.” ^d Are any here brought se-
 cretly to desire deliverance from wrath to come ?

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* *Rev.* i. 7. vi. 17. ^a *Rev.* xx. 10, 15. ^b *Psal.* ix. 17.
^c *Psal.* lxxix. 6. ^d *Psal.* l. 22.

Let me tell you, Christ is the way; he came into our world on purpose to save, even the chief of sinners.^z Do not presume to think you can be saved without him; nor despair of being saved through him: and ever remember, that he saves his people from their sins; not in them.

4. It appears from what hath been said, that the saints ought to love and sympathize one with another. Whatever be their condition in life, rich or poor, they are all precious to God, as children of his family, however scattered now in point of situation: there is "one hope of their calling." And however divided in sentiment, and distinguished by names, they are all one in Christ Jesus. "You then that are strong, should bear the infirmities of the weak."^a Comfort and edify one another, not forgetting to "assemble yourselves together, as the manner of some is."^b You, as a church, ought, and I hope will, sympathize with your minister, now in trouble, and pray that the Lord may comfort his soul, and strengthen his *patience*, and *faith*, that he may be able to "comfort others, with the same comforts wherewith he himself is comforted of God."^c

5. We may learn how important and precious the gospel is, which brings life and immortality to light. It is the stay of faith, and the support of patience; a sinner is there directed where to find a God well pleased, and pacified towards him, for what he has done. The law reveals God as terrible to transgressors; but as in Christ, his language to the alarmed sinner is, "Fury is not in me."^d Gospel glory gilds the horrors of the grave, and reconciles the saints to death, weans them from the world in all its pleasing forms, and dear connections, and even makes the christian long to "depart to be with Christ, which is far better."^e All that Jesus is, and all he has, as Mediator, is by the gospel

^z 1 Tim. i. 15. ^a Rom. xv. 1, ^b Heb. x. 25, ^c 2 Cor. i. 4. ^d Isa. xxvii. 4. ^e Phil. i. 23.

pel discovered as the christian's property and portion. For "all things are yours : whether Paul, or
 " Apollos, or Cephas, or the world, or life, or
 " death, or things present, or things to come ; all
 " are yours ; and ye are Christ's, and Christ is
 " God's." ^f " And now, brethren, I commend you
 " to God, and to the word of his grace, which is
 " able to build you up, and to give you an inheri-
 " tance among all them which are sanctified." ^g A-
 mongst whom, I doubt not, our dear departed sister
 now is, with a loud voice singing, " Salvation to
 " our God, which sitteth upon the throne, and un-
 " to the Lamb." To which the angels reply, say-
 ing, " Amen : Blessing, and glory, and wisdom,
 " and thanksgiving, and honour, and power, and
 " might, be unto our God for ever and ever.
 " Amen." ^h

^f 1 Cor. iii. 21, 22, 23. ^g Acts xx. 32. ^h Rev. vii. 10, 11, 12



T H E E N D .